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ABSTRACT

This paper examines the "Populorum Progressio," Pope Paul VI's 1967 encyclical on the "development of peoples," for a condensation of the chief tenets of Catholic social thought and for curricular guidelines. The author takes the word "development" to mean the concrete realizations of justice and peace. Fundamental education for peace and justice should address three major topics: The person (nature and character: potential or vocation); the person in community (institutions, order, and justice); and the person in culture and history (underpinnings for the conceptions and practices of institutions). The paper then discusses the general dimensions of these topics and examines how the curriculum of the Pulse Program at Boston College attempts to engage them. The basic idea of the Pulse Program is that students receive academic credit for participation in off-campus field projects which have a social action/social service orientation in coordination with a specially designed course. Examples include tutoring and recreation programs for disadvantaged children, public interest research and lobbying, hot lines, services to the elderly and hospitality programs for homeless men and women. (Author/RM)

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THOUGHTS ON THE CURRICULUM OF THE PULSE PROGRAM

Prepared for the Manhattan College Conference on Peace and Justice Education

Richard Keeley

Paper presented at the Annual Meeting of the Manhattan College Conference on Education for Justice and Peace (Bronx, NY, June 14, 1981).

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Thoughts on the curriculm of the PULSE program
(Prepared for the Manhattan College Conference on Peace and Justice Education)
Richard Keeley

Educators concerned with "peace and justice" might well look to paragraphs 14-20 of Populorum Progressio, Paul VI's 1967 encyclical on the "development of peoples", not only for a condensation of the chief tenets of Catholic social thought but also for some curricular guidelines. My intent, here, is to validate both suggestions, with more attention given to the latter. Let me begin with a selective citation and brief exegesis.

"Development"--which I take as meaning the concrete realizations of justice and peace--"cannot be limited to mere economic growth. In order to be authentic, it must be complete: integral, that is it has to promote the good of every man and of the whole man." (Par. 14) Development, that is, does not issue naturally from the plenitude of wealth nor is it assured even if the wealth be fairly distributed: the "whole" of the person must be satisfied and this can never be achieved in material terms. In part, this is so because "every life is a vocation" (15), an opportunity for each person to respond to the loving initiative of God. In terms that echo the personalism of Emmanuel Mounier, Paul charges the person to "grow in humanity. . .enhance his personal worth. . .become more of a person." (15) Yet, this pursuit of vocation is no solitary affair for "each. . .is a member of society. . .We have inherited from past generations, and we have benefited from the work of our contemporaries: for this reason we have obligations towards all, and we cannot refuse to interest ourselves in those who will come after us to enlarge the human family." (17) As historic and social creatures, each person may aspire to fullness only in the knowledge that he or she stands as debtor and steward: capable of achievement because of the sacrifice of predecessors and charged with the responsibility

to fashion similar opportunity for successors. Paul knew that the practical realization of this historical responsibility would require ever greater application of research techniques and science but he drew attention, in closing, to another requirement: "If further development calls for the work of more and more technicians, even more necessary is the deep thought and reflection of wise men in search of a new humanism which will enable modern man to find himself anew by embracing the higher value of love and friendship, of prayer and contemplation." (20) The realization of one's vocation, that is, has community as its fruit. And, we might invoke the word Paul used to characterize development - "integral" - to describe the fitting human community.

If we note Paul's emphasis on the sociality of the person, who is linked to others in a network of rights and duties; the insistence on understanding the common good as involving spiritual as well as material aspects; the esteem accorded to the rounds of work, association, family and community life; and the characterization of the person as engaged, from birth, in a dialogue with God, then we may grant the validity of my first suggestion. These paragraphs offer a synopsis of the tradition of Catholic social thought. If one complains about the absence of reference to subsidiarity and the check on the role of government, I would answer that they are implied here and explicated later in the document.

My second suggestion demands lengthier explication. I think there are principles, within this section of Populorum Progressio, which should inform <u>fundamental education</u> for peace and justice. Before one engages in any particular determination of justice or description of the characteristics of peace, one must be clear about fundamental understandings of person, community, culture and history. In seizing these terms for investigation, I am merely separating the various nested levels of Paul's thought. In brief, then, fundamental education for peace and justice should address three major topics:

1.) The Person: Nature and Character; Potential or Vocation; Due

2.) The Person in Community: Institutions; Order & Justice

3.) The Person in Culture and History: Underpinnings for the conceptions and practices of institutions

Let me suggest the general dimensions of these topics and how the PULSE curriculum attempts to engage them.

The Person: Nature and Character; Potential or Vocation; Due

As I understand it, the investigation of the person in a peace and justice curriculum begins with three related questions: (1) the question of identity or, who am I?; (2) the question of vocation or, what am I called to do?; and (3) the question of ethics or, how ought I do that which I am called to do?

Understood in this fashion, the investigation requires, first, the resources of philosophy and theology. The description and explanation of the nature and calling or destiny of the person forms a necessary link in any adequate system of philosophy or theology: Socratic dialectic, the poetry of the Psalms, the systematic achievements of Aquinas all bear this imprint in various forms. The challenge posed to a peace and justice educator in this regard will be two-fold: the identification of the various current answers to the questions about the person (e.g., the person as consumer, the person as sovereign individual, the person as behavior pattern, etc.) and the criticism of these positions by reference to the norms of Catholic social thought and the precision of philosophical discourse.

In the second place, an investigation along these lines serves to ground the large-scale and institutional concerns for justice and peace in the basic sociality of the person. That is, one recognizes, at the outset, that in responding to vocation and making practical decisions about the conduct of one's life, one has already entertained questions about peace and justice. The

philosopher who inquires after the nature of happiness and the believer who struggles to discern God's will both seek a goal which, if achieved, means peace; the determination of how I shall use my abilities, further my resources and respond to others involved in similar, perhaps competing, situations, marks the borders of basic questions about justice. This grounding of the peace and justice questions in a 'personal' base has important pedogogical consequences - as Socrates well knew! - too.

In the third, and final, place, an investigation along these lines provides great opportunity for challenging a student's involvement in various kinds of experiential education. One can begin to appreciate, for instance, the inadequacy and injustice of a vocabulary which describes autistic or severely retarded people as "vegetables". One may begin to see, beyond the rallying rhetoric of a public interest group, the dangerous conception of the person as a lonely, autonomous consumer who "has his rights".

The introductory PULSE course, Person and Social Responsibility, represents one part of our attempt to meet the questions about "person". Currently, we offer three sections of the course, taught by three different professors, enrolling a total of 85 students. Although there are significant variations in bibliography and style among the three teachers, these elements are common: a combination of lecture-discussion of theoretical material; small group discussion focused on field placements in the light of the texts; written assignments challenging the student to interpret his or her placement experience within the framework of the various texts. The flavor of this venture may be conveyed by a cursory inspection of one teacher's use of texts.

C.S. Lewis's novel, Till We Have Faces, presents characters who embody classical, Christian, and modern understandings of person, virtue and happiness. After the contrary assumptions of these viewpoints are identified and traced to root, a student may be asked to write a paper in which he or she identifies his

or her "type" of involvement and compares the differences which result when this perspective changes. How would a classically-informed participant view the operations of the welfare bureaucracy? How would his modern counterpart judge the situation? The collection of Simone Weil's essays, Waiting for God, spurs students to discover the ways in which they understand the suffering of the people with whom they work. Do they see it as inherently evil and meaningless? Can they see what "affliction" might have to do with the love of God? Jane Jacob's The Death and Life of Great American Cities builds, from street level through neighborhood to city wide scale, a coherent and practical "public" philosophy of person, community and politics. Most of our students begin to talk of seeing and understanding their placement neighborhoods with "Jacobean eyes".

(For a complete and representative sullabus, please consult the appendix.)

As the year's study progresses, many students become more adept at the kind of practical dialectic which the course encourages. As they grow in care for, and understanding of, the people they serve, questions become more urgent and, ideally, reflection deepens.

The Person in Community: Institutions; Order and Justice

At this level, an educator concerned with peace and justice pursues explicitly the questions of social order which are raised implicitly in any full consideration of the person. As I understand it, there are two related questions with which to begin: (1) the question of society and culture or, where and how does the person make a home?; and (2) the question of social justice per se or, on what basis--what are the governing rules of institutional life?--do persons and communities seek to achieve and insure the goods of common life?

These ways of framing the basic questions place great emphasis on understanding the current approximations of social order and justice. As limited--unhealthy, inequitable and, in the extreme, oppressive and death-dealing--as

contemporary institutions may be, one needs to understand why many people perceive them to "work". For instance, Boston's neighborhoods are, currently, fiercely protected patches of turf where the various races and ethnic groups dwell in virtually separate enclaves; yet, people love these enclaves and neighborhood feeling runs in deep, if often distorted, channels. Beyond the issue of how people and communities feel and perceive their institutions to work lies the problem of how they work. Whether one considers housing patterns, income distribution, voting access or unemployment, disorder displays the characteristics of an old and strong tree: its roots plant deep, its branches are thickly fibred and it will not yield before a simple, if hearty, cry of "Timber!" Students need to appreciate the complexity and nuances of what they experience as injustices. The problems of health care, for instance, cannot be identified with the greed of doctors or the machinations of hospital administrators. To see gentrification as the housing problem betrays the use of a narrow scope of analysis. Before peace and justice education envisions and commends the shaping of a new order--economic or moral, national or global--it must engage the current disorder with a philosophically critical and technically acute methodology.

This area of concentration represents the greatest struggle in the current PULSE curriculum. As I noted above, the introductory course establishes a ground-floor understanding of society and culture, especially through the use of Jane Jacobs' work in conjunction with placement experience. Beyond the introductory level, we have devised two different strategies. There are, first, a number of courses devoted to specific institutions: housing, health care and prisons. All of these offer critical perspectives on the customary assumptions and procedures of the institutions; the housing course, taught by the former chief inspector of the Boston Housing Court, develops a very sophisticated analytic and policy-minded framework. In the second place, we offer one course devoted to understanding the

social, political and economic workings of a neighborhood; by taking Boston's South End as a test case, students can feel the texture of a "home" and appreciate its weave of potentiality and problems.

Even this brief sketch--for details, consult appendix--of our second level should reveal its major shortcomings: the lack, except in the housing course, of a flexible but comprehensive technical methodology. We can provide strong and accurate description and criticism of social institutions and neighborhoods but we are without the requisite quantitative and political-analytical skills that would enable us to offer sharp, practical solutions to real neighborhood problems. I do not think this deficiency can be remedied within our current mode of operation; we will need to draw upon the resources of social scientists in an interdisciplinary fashion.

The Person in Culture and History: Underpinnings for the conceptions and practices of institutions

At this level, an educator concerned with peace and justice pursues a "meta-criticism" of contemporary institutions by inquiring after their sources in the culture and history of a people. At the second level, I alluded to the fact that even unjust systems and destructive patterns of life are cherished and defended as "working" by vast numbers of people. Allowing for the fact that a grasping self-interest--what a theologian might identify as "sin"--accounts for some of this belief, the critical educator will also seek to trace the rationale--theoretical or mythological--of a society's or culture's major institutions. Every such institution has a view, as a currently popular phrase puts it, of "the way the world works" and these views are sustained by stories, images and feelings which unite and give strength to a people. Institutions command the affections of a society's collective heart as well as direct its practical energies; the attempt to introduce "social change" which does not advert to this fact tempts quick failure.

Thus, the peace and justice educator will want to lead students to discover the origins, say, of a neighborhood's or a city's conception of "home". He or she will help students probe the layers of meaning which have accreted over words and phrases such as "individual rights", "Equal opportunity", "the market and the free play of competition".

Within the PULSE curriculum, we have approached this challenge in two ways. We have offered, first, for students who have completed Person and Social Responsibility courses such as Utopian Politics and The Vision of the City as exercises in the meta-criticism to which I have alluded. Although well-conceived, these offerings have been underenrolled, with no more than a half dozen students per course. The second, and more successful, approach has been the development of a four-semester course reserved for the student leaders of the PULSE Council. Joseph Flanagan, S.J., chairman of the Philosophy department, and I share responsibility for this course. Although it would be impossible to summarize the evolution of this course over the past six years, it is fair to say that we have diversified and complicated the students' understanding of social change and social justice. To cite but one example: we have made some important connections between the traditions of American romanticism (e.g., the philosophy of Emerson and the poetry of Whitman), principles of urban planning and the difficulties which beset contemporary neighborhoods.

The major problems claiming our attention, over the next several years, will be (1) the development of a truly interdisciplinary, practical methodology for understanding and responding to the urban situation and (2) the construction and elaboration of an analysis which situates the peace and justice question within a global context. At present, we are well-equipped to do neither. To decline the challenges involved--e.g., the assembly and nurturing of a faculty committed to painstaking interdisciplinary work, the broadening of attention and action to the global scale--will mean that we have failed to understand, or lacked the courage

to commit ourselves to, the urgency of the development of all peoples. University educators concerned with peace and justice should recall the words of Gerard Manley Hopkins: "And when Peace here does house/ He comes with work to do. . ."

APPENDIX

--syllabus for Person & Social Respcnsibility
--syllabus for The Structure of Community Life
--syllabus for PULSE Council Course
--listing of all PULSE placements for 1980-81

Pl/Th 089 03 Person and Social Responsibility

Texts (in order of use)

Elie Wiesel, The Oath
Jane Jacobs, The Death and Life of Great American Cities
George Konrad, The Case Worker
John Haughey, The Faith That Does Juscice
Dietrich Bonhoeffer, Letters and Papers from Prison
Robert Coles and Daniel Berrigan, The Geography of Faith

Requirements

Participation in a PULSE field placement for 10-12 hours per week
Four brief, reflective papers (4-6pp., typed) due on Feb. 4, 27, March 17 & April 14
A take-home, final exam. Distributed on April 14 and due on April 28.

Rationale

The course will sound four major themes:

1. When my loyalties conflict, how do I resolve them?

2. How does the city promote or discourage responsible social and political behavior among its citizens?

3. Can a person live a committed, ethical life without a sustaining faith or some kind of ultimate hope?

4. For the believing person, how might faith constitute a resource for sustaining one's engagement with efforts for justice?

It is my hope that each of these questions will be of some help to you in thinking about your PULSE field work.

Calendar

Jan. 21, 23, 25, 28: Whom shall I serve? Aeriel's problem
Read: The Oath

Jan. 30, Feb. 4, 6, 11, 13: What makes for community in a city? Why do so many cities breed fear and isolation?
Read: Death and Life of Great American Cities

Feb. 25, 27, March 3, 5: Ethical heroism in an absurd world.
Read: The Case Worker

March 10, 12, 17, 19: Faith as a resource for justice work
Read: selections from The Faith that Does Justice

March 24, 26, 31, April 2: Faith suffering unto death: The life of Dietrich Bonhoeffer
Read: Letters and Papers from Prison

April 9, 11: Forms of radical faith-Martin Luther King, Thomas Merton, Dorothy Day
Read: selections to be provided

April 14, 16, 23, 25: How might one live justly in an unjust society?
Read: The Geography of Faith

PL 217 The Structure of Community Life

Spring 1980
W 3-5

Richard Keeley & David Manzo

As advertised during the pre-registration period, this is a course intended for PULSE students possessed of a lively interest in the history, problems and prospects of Boston's neighborhoods. The course will have two large divisions and, within each of the divisions, several different emphases.

For the first eight sessions, we will meet in a classroom at BC. For the last five sessions, as the snow banks give way to slush and sun and blossoms, we will meet in the South End for a first hand case study of a most intriguing neighborhood. Assignments for the first eight weeks will require that you spend time observing, researching and writing about the neighborhood in which your placemnt is located. During the final five weeks, the class will pool its talents for a collective analysis ofthe South End.

Requirements

Participation in a PULSE field placement
Weekly workbook (see following page)
Participation in the Housing Tour
Take Home final exam
Careful reading of the texts & spirited discussion

Texts

Bloomer & Moore, Body, Memory and Architecture
Gans, The Urban Villagers
Jacobs, The Death and Life of Great American Cities
Lynch, The Image of the City
Warner, The Way We Really Live
Whitehill, Boston: A Topographical History

Syllabus

January 16 &23: Themes in the History of Boston; read Whitehill
January 30: The tragedy of the West End; read Gans
February 6 & 13: How do cities work?; read Jacobs
February 27: Seeing the city; read Lynch
March 5: Feeling the city: read Bloomer and Moore
March 12: Boston in the 70's and 80's: read Warner

March 19 & 26, April 9, 16 &23: The South End; short readings to be assigned.

WORKBOOK ASSIGNMENTS

Understanding a city neighborhood is very different from understanding a book, a speech or a work of art. It requires immersion in the everyday affairs of an area, a sensitivity to people, architecture and other aspects of the environment. Research helps to establish an historical framework; meeting and talking with a neighborhood's residents brings present history alive.

The following assignments require a fair amount of work but should also yield a fair amount of understanding. They should be submitted on the date noted and will be returned the week following. Taken together, they should provide you with some valuable insights into the community where you work.

Assignment # 1 Obtain maps of your neighborhood for the years 1850 (or thereabouts), 1900 and 1979. Describe, in three typewritten pages, the major changes you can detect from your inspection of these materials. Due 1/30

Assignment # 2 Read the BRA prospectus for your neighborhood and conduct an interview with a community resource person focused on the analysis and recommendations made by the agency. Three or four typewritten pages should suffice. Due 2/13

Assignment # 3 Analyze two different one-block areas near your placement in Jacobs' terms. Five pages. Due 2/27

Assignment # 4 Write a three page description of a "node" located within your neighborhhod district. Photographs would be a good supplement. Due 3/5

Assignment # 5 Contrast two buildings in your neighbohood using Bloomer & Moore's criteria. Two pages on each building. Due 3/19

A

P1 294 Culture and Social Structure II

In this semester we will pay particular attention to the symbolic dimensions of the crisis in urban culture. We will be exploring not only the great myths and symbols which form American civilization, but also their local configurations in the city of Boston.

TEXTS

Bellah, The Broken Covenant
Haworth, The Good City
Kinser & Kleinman, The Dream That was No More a Dream (will be provided)
Levi, An Introduction to Legal Reasoning
Lynch, The Image of the City

Jan. 16: Hyde Park Revisited: a continuation of our discussion

23: Political myth and Political realities: Kinser & Kleinman

30: Reaction session: Mary McCarthy on Halberstam's Best & Brightest (Karen)

Feb. 6: Political myth in America: Bellah

13: Bellah, cont. your questions

27: Reaction session: Robert Penn Warren, "Bearers of Bad Tidings" (Jon)

March 6: Assignment #1 (see below)

13: The law which springs from myth: Levi

20: Reaction session: Sanford Levison, "The Specious Morality of the Law" (Joe

27: The City as Symbol: Lynch

April 3: What makes for a good city?: Haworth

10: Haworth, cont. : your questions

17: Reaction session: selection from Lady Jane & Harvey Cox (Marie)

24: Assignment #2: Reading the City of Boston (see below)

Requirements

As you can see, there are two common assignments which must be completed. In the Assignment #1 you have the option of presenting a photo essay on aspects of the American Myth which are embodied in Boston culture or doing a written report on O'Connor's The Last Hurrah. Assignment #2 demands that you apply Lynch's methodology to Boston 1979.

1980-81 COURSE OFFERINGS

PHILOSOPHY AND THEOLOGY

Pl and Th 088-089 Person and Social Responsibility (F,S; 6,6)

Section 1 Patrick Byrne
2 Louise Carroll
3 Margaret Gorman, RCSJ

PHILOSOPHY

Pl 066 Private and Public Good (S, 3) Peter McGrath
Pl 221 Aspects of Self and Society (F, 3) Peter McGrath
Pl 202 Housing and Reality (F,S: 3,3) Harry Gottschalk
Pl 233 Values in Health and Welfare (F,3) David Manzo
Pl 217 The Structure of Community Life: The South End (S,3) David Manzo
Pl 291 Culture and Social Structure (F,S: 3,3) Joseph Flanagan, S.J. & Richard Keeley

THEOLOGY

Th 123 Suffering and The Challenge to Belief (F, 3) Richard Keeley
Th 124 Faith, Work, Vocation (S,3) Richard Keeley

PSYCHOLOGY

Ps 178 Psychology of Social Class (S,3) William Ryan